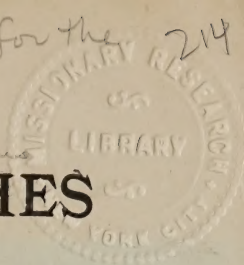


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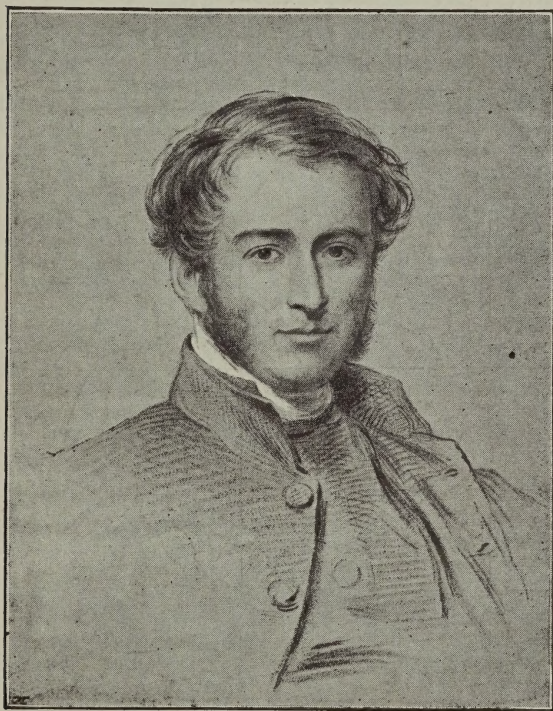
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## HISTORICAL SKETCHES

# CAPE TOWN



BISHOP GRAY (BISHOP OF CAPE TOWN, 1847-1874)

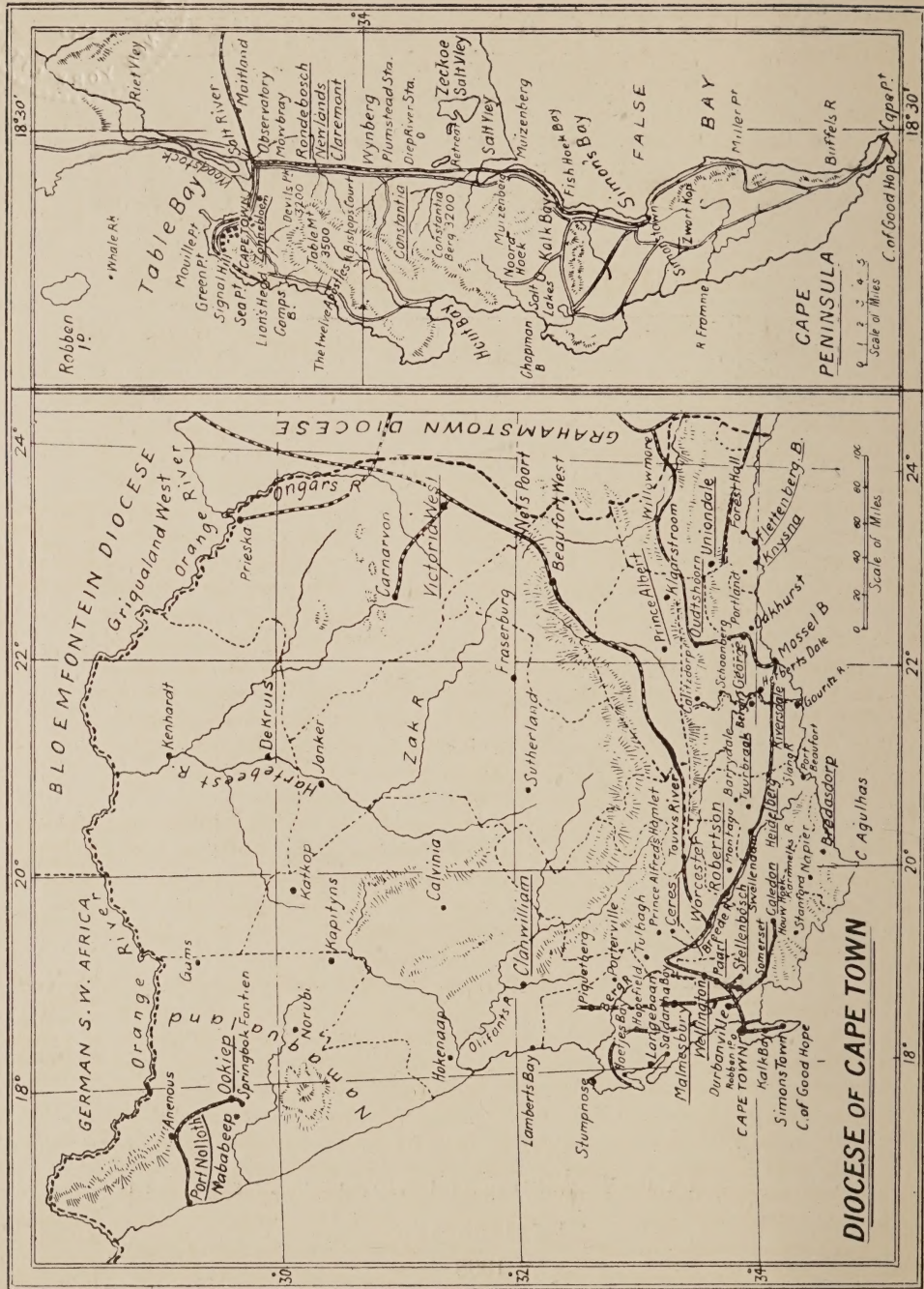
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# HISTORICAL SKETCH.

## THE DIOCESE OF CAPETOWN.

### I. EARLY HISTORY OF THE CAPE OF GOOD HOPE.

A SHORT sketch of the early history of the Cape will serve as the best introduction to the history of the diocese of Capetown; for almost all the incidents between the discovery of the Cape and the first British occupation of it in 1795 occurred within the present area of that diocese. In 1486 King John II. of Portugal despatched three small vessels, under the command of Bartoloméo Diaz, to find an ocean route to the East Indies. Diaz landed first at Angra Pequena (Little Bay) on the west coast, in what is now German territory, and there set up a stone cross on Pedestal Point. Thence sailing southwards, and afterwards turning eastwards, he passed Cape Point without seeing it, and landed at what is now Port Elizabeth, planting another cross on the island of Santa Cruz or St. Croix. The farthest limit he reached was either the Kowie or the Fish River. On his return he sighted the Cape of Storms, as he called it, renamed by the King of Portugal the Cape of Good Hope, for the hope of the discovery of a way to India seemed now near fulfilment, as indeed it was.

**Discovery of the Cape of Good Hope by Diaz, 1486.**

Eleven years after Diaz first left Portugal Vasco da Gama discovered and named St. Helena Bay, 120 miles north of the Cape of Good Hope, sailed round the Cape, and passing a beautiful country on Christmas Day named it Natal in honour of the Nativity of our Lord. On 6th January, 1498, he arrived at Delagoa Bay, and from thence sailed to Sofala and from Sofala to India.

**Discovery of Table Mountain by Vasco da Gama, 1498.**

The Portuguese now entered upon a lucrative trade with India and the East. In 1503 Antonio da Saldanha entered a bay never entered before, and henceforth for about a century that bay was known as Saldanha's watering-place, though a Dutch captain, Joris van Spilbergen, then renamed it Table Bay from Table Mountain which stands immediately above it, a flat-topped mountain to which Saldanha had given this most appropriate name, and which he had been the first European to climb. Saldanha's memory is now preserved in the name of another inlet, Saldanha Bay, ninety miles above Capetown on the west coast. In 1510 the Portuguese Viceroy of India, Francisco d'Almeida, on his way home to Portugal, landed in Table Bay for water and provisions, and had a fierce fight with the Hottentots, in which he himself was slain and sixty-five of his men. Henceforth the Portuguese

**Discovery of Table Mountain by Antonio da Saldanha, 1503.**

**Francisco d'Almeida's fatal fight, 1510.**

avoided the Cape as much as possible, using the island of St. Helena (discovered in 1502) and Sofala, far up the east coast, as their ports of call on the way to India.

Though Drake and Candish in the course of their long voyages round the world both passed within sight of the Cape, it was not till 1591 that any vessels flying the English flag anchored in Table Bay. In that year Captain James Lancaster put in with three ships, in one of which he eventually reached India. He came again in 1601 when in command of the first English East India Company's fleet. In 1595 the first Dutch fleet, four vessels under Cornelis Houtman, bound for India, passed the Cape and touched at Mossel Bay, and in 1602 the Dutch East India Company was formed.

In 1620, when both English and Dutch captains were searching for the best harbour for a trading station, two English captains, Fitzherbert and Shillinge, visited Table Bay, hoisted the English flag, and proclaimed the adjacent country part of the dominions of James I., but no steps were taken for effective occupation. The island of St. Helena became for the English the chief stopping-place on the way to India, and Table Bay for the Dutch. Till 1652, however, no Dutch colony was formed at Table Bay. Its shore was merely a place for obtaining fresh water and fresh meat, and for catching fish, or for temporary encampments for seal-hunting or whale-fishing.

English and Dutch ships also used the locality for a kind of post office for the interchange of letters between ships outward and homeward bound. The letters were left beneath a large stone inscribed with the date and the name of the ship. Some of these "post-office stones" have been discovered and are preserved in the Museum at Capetown. One is to be seen in the hall of the G.P.O. and one in the station at Capetown, and another embedded in the Castle walls.

In 1648 the *Haarlem*, belonging to the Dutch East India Company, was wrecked on the Blaauwberg beach. The crew established themselves for six months in Table Valley, somewhere in the centre of the site of the present city of Capetown. When brought back to Europe by the Dutch East India fleet, two of the officers of the *Haarlem* persuaded the directors of the Company to establish a trading station at Table Bay.

An expedition of 181 men was sent out under Van Riebeeck. They landed in April, 1652, built houses, planted gardens, and formed the first Dutch colony.

In 1657 a new departure was made. A certain number of the soldiers and servants of the Dutch East India Company now became burghers, and lands were allotted to them along the Liesbeeck River at Rondebosch. Vines and fig-trees, oaks and firs, were sent out from Europe; gardens were cultivated to supply fruit and vegetables to passing ships; and forests were subsequently planted at Capetown and elsewhere. Van Riebeeck himself received ground as garden land at a place then and for nearly 200 years afterwards called Boschheuvel (the wooded hill) and now known as Bishops court. In 1658 the first slaves were introduced, negroes from a captured Portuguese slaveship. Asiatic slaves were soon added to them from the Dutch possessions in the East Indies, and Mozambiques from the east coast.

The star-shaped castle at Capetown, which still stands, was begun

English and Dutch East India Companies, 1601 and 1602.

Hoisting of the English flag by Fitzherbert and Shillinge, 1620.

Wreck of the *Haarlem*, 1648.

First Dutch Colony under Van Riebeeck, 1652.

Introduction of slaves, 1658.



in 1666 to protect the Colony from possible attacks from England and to be "the frontier fortress of India". It was finished in 1674.

**Capetown  
Castle  
built,  
1666-74.**

After the coming of Simon van der Stel in 1679 settlements were made beyond the isthmus, first at Stellenbosch and then at Drakenstein.

In 1687, thirty-five years after the first foundation of the Colony, another European nation, the French, supplied a small but important contingent to the population of the Cape. In consequence of the Revocation of the Edict of Nantes in 1685 a large number of French Huguenots had taken refuge in the Netherlands. The Government of that country, at a loss to know what to do with them, induced nearly 200, accompanied by Pastor Pierre Simond and his family, to go out to South Africa as colonists. The whole party were located by Governor van der Stel at Stellenbosch and Drakenstein. This Governor was a great tree-planter, and ordered every farmer to plant 100 oak-trees, which he supplied from the gardens in Capetown. He retired in 1699 to the farm given to him by the Company at Constantia beyond Wynberg. In 1723 the French language was entirely suppressed under penalties, and its use forbidden even in the religious services of the new settlers.

**Arrival of  
Huguenot  
immi-  
grants,  
1687.**

A fearful epidemic of smallpox in 1713, besides destroying hundreds of colonists and slaves amongst the small population of Capetown itself, practically annihilated the five Hottentot tribes of the Cape peninsula. Another epidemic in 1755 wrought havoc amongst the other Hottentots inland, and even amongst the Bantu or Kaffir tribes farther East. Other events in the first half of the century were the establishment of a trading post at Delagoa Bay, and two fearful gales in 1722 and 1737, which led to the building of a mole at Mouille Point in Table Bay, begun in 1743, and to the temporary use meanwhile of Simon's Bay as a port, where a village began to spring up in 1742, the origin of the present Simonstown.

**Smallpox  
epidemics,  
1713 and  
1755,  
destroy  
Hottentot  
tribes.**

**Gales of  
1722 and  
1737,**

An heroic deed was done during another storm in 1773. A large India merchantman had been driven aground on the sands in Table Bay near the locality of the present suburb of Woodstock. The violence of the waves was very great, and for a long time nothing was done to save the crew, of whom there were nearly 200 still clinging to the wreck. At last an old man named Wolraad Woltemaade came up, and gallantly rode seven times into the breakers, each time bringing two men holding to his horse safe to the shore. At the eighth attempt both Woltemaade and his horse, exhausted by their efforts, were swept away and drowned.

**Heroism of  
Wolte-  
maade,  
1773.**

About the middle of the century villages grew up at the places now known as Tulbagh, Malmesbury and Swellendam. During the Governorship of Ryk Tulbagh (1751-1771) was built the watchhouse for the burgher town-guard of Capetown. This watchhouse still remains under the name of the "Old Town Hall". In 1778 Governor Joachim van Plettenberg travelled as far as Zeekoe River near the present Colesberg. He set up a beacon there to mark the north-east limit of the Colony, and another beacon at Plettenberg Bay on the south-east coast. He visited Willem Prinsloo's farm on the Little Fish River, now the village of Somerset East, and in 1786 the village of Graaff-Reinet (named after the next Governor, Van de Graaff, and Reinet his wife) was established in accordance with recommendations which he had made for the protection of farmers and graziers.

**Tulbagh,  
Malmes-  
bury and  
Swellen-  
dam  
founded.  
"Old Town  
Hall" built  
between  
1751 and  
1771, un-  
der Ryk  
Tulbagh.**

Many Bushmen destroyed, 1774.

Defeat of Kosa tribe (Bantu natives), 1779.

Weakness of Dutch East India Company.

Anarchy in the Colony, 1793.

In 1774 a great attempt was made to break the strength of the bushmen, and some hundreds of them were hunted down and shot without mercy, and in 1779 came the first collision with the more formidable Bantu or Kaffir race. The Kosa tribe crossed the Fish River, which was regarded as the boundary of the Colony, but were speedily defeated by the energy and bravery of Adrian van Jaarsveld, commandant of the eastern frontier.

But the Dutch East India Company's Government was growing feeble and corrupt. Even in Van Plettenberg's time there were many complaints, and under his successor, Van de Graaff, things gradually became worse, till by 1795 what with dissensions amongst the burghers, who had formed little independent republics at Graaff-Reinet and Swellendam, and what with another Kosa invasion, and the soreness caused by the extortionate privileges of the Company and its officers, there was virtual anarchy in the Colony.

In 1795 the French Revolutionary Army drove the Prince of Orange an exile into England, and the Netherlands, now in alliance with Republican France, became the *Batavian Republic*. The English Government at once prepared an expedition to seize Cape Colony, and, as the question now was whether it should fall into French or English hands, the fugitive Prince was willing to sign a document ordering those in authority at the Cape to admit the English troops into the castle and the forts. Little resistance was possible, and on 16th September, 1795, the Dutch troops in Capetown capitulated. In March, 1803, in consequence of the terms of the Peace of Amiens, the Cape was given back to the Netherlands, still called the *Batavian Republic*. Only three months later war was declared between that State and England, and in January, 1806, Capetown and the Cape of Good Hope were surrendered to the English after the battle of Blaauwberg, and were occupied by British troops, and finally in 1814 were formally ceded to Great Britain by the Prince of the United Netherlands in return for a payment of £6,000,000.

First occupation of Capetown by the English, 16th September, 1795.

Restitution to the Netherlands in 1803.

Second occupation by the English, 1806.

## II. HISTORY OF THE ENGLISH CHURCH IN THE DIOCESE OF CAPETOWN.

First English Church service, 20th April, 1749.

Regular services begun, 1806.

First English Church opened, 24th April, 1814, at Simons-town.

The first recorded English Church service in Capetown was held on 20th April, 1749, by a naval chaplain of the fleet returning from India. Other naval and military chaplains held services from time to time from the year 1795, the date of the first English occupation of the Cape, onwards. Henry Martyn on his way to India ministered to the wounded and dying after the battle of Blaauwberg in the year 1806, when the Cape was recaptured. In that same year 1806, regular services were first begun by Mr. Griffiths, the garrison chaplain, and the first entries in the Cathedral Register at Capetown are by him. St. George's, Simonstown, opened 24th April, 1814, seems to have been the first church built. But it soon fell down, and was not replaced by the present Church of St. Frances till some years later. Services, meanwhile, were held in "a sail loft attached to the Dockyard". In 1820 a large band of over 4,000 immigrants arrived from England, landed at Port Elizabeth, and were distributed in various parties chiefly in the Eastern



Province of Cape Colony, in what is now the diocese of Grahamstown, although one party was located in the Western Province at Clanwilliam, a place which is at the present day the centre of a parish in the diocese of Capetown. The S.P.G. had agreed with the Imperial Government that each should supply £100 for every clergyman sent out to minister to these immigrants, and the first of these Colonial Chaplains, as they were called, was the Rev. W. Wright, who arrived in 1821. He was the first to hold services at Wynberg, and was active in promoting schools for English, Dutch, Malays, negroes and Hottentots, and to open a military barrack hut in Capetown as a chapel, 22nd July, 1821. A grant of £200 was given by the S.P.G. in the following year towards replacing this hut by a regular church, but that church was not actually opened for service till 14th April, 1841. Originally the S.P.G. had voted in 1820 a sum of £500 for a church at Capetown, but as the Colonial Government represented that a church was not wanted there, the grant had been transferred to Grahamstown. In 1829 there were nine clergymen in Cape Colony. Five were Colonial Chaplains; one was a Military Chaplain; another, being Astronomer Royal, had "a neat little chapel in an unappropriated room of the Observatory"; two others, who were deacons, were Master of the Grammar School, and tutor in the Governor's family respectively. But except the one church at Grahamstown there was not in 1829 a single complete church in existence in the whole Colony.

Immigrants from England, 1820.

Colonial Chaplains.

First permanent church in Capetown finished, 1841.

The clergy of the Colony, 1829.

At last in October, 1830, was laid the foundation-stone of St. George's Church, Capetown, afterwards the Cathedral, upon a site consecrated just three years earlier by Dr. James, Bishop of Calcutta. The church itself was consecrated by another Bishop of Calcutta, Daniel Wilson, on 21st December, 1834. The funds had been raised largely by means of a joint stock company holding shares, and the structure had cost £17,000. The following eulogy was passed upon this church by an eye-witness: "The building is elegant and spacious, affording ample accommodation for the poor, and no longer can the English inhabitants complain for want of a suitable place for public devotion". Happily the spirit and taste of the times are widely different now. Nevertheless, when all things are considered, the erection of such a church did mark a distinct advance on previous apathy. People felt that a new link had been formed with the old country and their Mother Church, and what perhaps most contributed to this feeling and most revived the associations with home, was the fact that St. George's was a replica of St. Pancras' Church, London, even to the old pulpit and clerk arrangements, and a gallery for the organ and for the few children who led the singing of Tate and Brady's version of the Psalms. There were high pews with doors to prevent intrusion, but for kneeling, it is to be feared, there was scanty provision.

St. George's Church, Capetown, 1830.

The very month (December, 1834) which was distinguished by the consecration of St. George's Church, was also made memorable at the Cape by the emancipation of the slaves. Although slavery had been abolished throughout the Empire in 1833, the emancipation could not be carried out at once, and the old system was regarded as one of the institutions of South Africa, and although the English Parliament had voted a very large, and, as was supposed, a sufficient sum for compensation to

Emancipation of slaves, December, 1834.

the slave-owners, much of it never reached them, and there were many delays, so that boundless dissatisfaction prevailed. The owners of slaves valued them not merely at the money they cost to purchase, but at the money value of their work, which was a source of considerable profit ; for they were the best workmen in all the handicrafts, and were masons, blacksmiths, carpenters, etc., not only in Capetown but in all the towns and larger villages of the Colony. In many instances, though regarded as socially inferior, they were brought up from childhood with the family, considered almost as members of it, were carefully taught various trades, and were sometimes instructed also in religion. Yet even if this kindness had been universal, which it certainly was not, it would not have justified the continuance of slavery. The injustice of the system condemns itself. A man is treated as a chattel and not as a person ; as an animal and not as a man ; and the moral degradation which accompanies slavery has left its evil consequences behind it in South Africa, as well as elsewhere.

**Institution  
of Colonial  
Bishoprics  
Fund, 1841.**

At length came a great change in the history of the Church in South Africa. In England a higher sense of duty and a larger sympathy for colonists and for the native races awakened a desire to supply them with the full ministrations of the Church by bishops as well as by priests. Accordingly in 1840 Dr. Blomfield, Bishop of London, addressed a letter to the Primate, Dr. Howley, setting forth the duty incumbent on the Church of imparting the benefit of her own apostolic government and discipline as well as her doctrines and ordinances to the distant provinces of the Empire, and proposing a fund for the endowment of bishoprics in such of the Colonies as were still virtually deprived of episcopal superintendence. This proposal was at once taken up by the Church Societies ; S.P.C.K. voting £10,000, and S.P.G. £7,500 to the fund. The subject was next brought to the notice of the great body of Churchmen at a meeting of clergy and laity summoned by the Primate in 1841, at which the plan was explained and a large number of contributions received.

A Colonial Bishoprics Council was instituted, in which a few years later all the Archbishops and Bishops of England and Ireland were included ; and the fund itself became known as the "Colonial Bishoprics Fund". It was in response to this appeal for the Church in the Colonies that Miss (afterwards Baroness) Burdett-Coutts endowed the two Sees of Capetown and Adelaide. Robert Gray, Vicar of Stockton-on-Tees, was chosen to be the first Bishop of Capetown, and was consecrated in Westminster Abbey, together with the first Bishops of the three Australian Sees of Newcastle, Melbourne and Adelaide, on St. Peter's Day, 29th June, 1847.

**First  
Bishop of  
Capetown  
consecrated,  
29th  
June, 1847.**

Dr. Gray with Mrs. Gray and their four children, and accompanied by the Hon. and Rev. H. Douglas, the Rev. H. Badnall and others, sailed in the *Persia* on 20th December, 1847, and reached Table Bay on 20th February, 1848, where he was heartily welcomed by clergy and people. In his first sermon he touched upon the Church's duty towards all races, showing thus early that he already contemplated Missions to the heathen Kaffirs and the Mohammedans. The Governor, Sir Harry Smith, became the Bishop's warm friend. Kindred spirits they evidently were, for each was a man of zeal and decision. The



Bishop wrote of the Governor: "He will help me in every way he can. In fifty-eight days he settled Kaffraria, quieted, at least for a time, the Boers, and dismissed half the troops. I believe that his success is mainly owing to the character he bore for justice, kindness and determination, which he earned in the Colony ten years ago." The Bishop plunged at once into the vortex of harassing difficulties and arduous work. He fixed the destinations of the fourteen men whom, as clergy or catechists, he had engaged in England, and strove to obtain a fair share of Government aid for the Church. All such State aid has now long ago ceased, the last disappearing by the so-called Voluntary Act of 1875.

The Bishop left on 23rd August for his first visitation. He went to Caledon, Riversdale, Mossel Bay, Knysna, Plettenberg Bay, and thence to Port Elizabeth. He returned by Grahamstown, King Williamstown, Graaff-Reinet, George, Riversdale, Swellendam, Worcester, Wellington, Stellenbosch, Paarl and Malmesbury to Bishops court, which he reached on 21st December. Throughout this long journey the Rev. James Green, afterwards Rector and Dean of Maritzburg, accompanied him as chaplain. After five weeks' incessant travelling the Bishop wrote from Port Elizabeth: "I have had much, very much, to cheer me since I left home. But singularly enough, the most spiritually destitute have given me the most satisfaction. Most unfortunately, where our few clergy have been located, my ears have been pained by complaints and grievances, and, I fear, not without sufficient cause. The clergy generally in this diocese do not understand parochial work; at the same time they have very difficult duties to fulfil. I have now travelled 900 miles, and this (Port Elizabeth) is the first place where I have found an English Church since I left Capetown." In the course of this long journey of almost 3,000 miles the Bishop laid solid foundations for Church work in the future in many important towns or villages. Sites for churches, subdivisions of existing parishes, and fresh stations for clergy were one by one marked out; the ignorant were taught, and the neglected sons and daughters of the Church were sought out and encouraged by the loving care of their chief pastor, and nearly 900 persons were confirmed by him.

The Bishop's heart was much set upon founding a "Collegiate School". To aid the Bishop's scheme, his Archdeacon, Merriman, had the pleasure of conveying the generous offer of the Rev. H. M. White, Fellow of New College, to come and work for five years without stipend, and the Bishop was thus enabled to start in 1849 in his own house at Bishops court this Collegiate School, of which Mr. White became the first Principal, and which was soon moved to a magnificent site, called Woodlands, at Rondebosch, and thenceforth was known as the Diocesan College.

On 22nd February, 1849, the Bishop sailed for St. Helena, 1,874 miles from the Cape, where he found three clergymen. The island had then 5,000 inhabitants. During his visit, which lasted till 16th April, the Bishop ordained a deacon, confirmed 400 persons, and consecrated five burial-grounds and the church at Jamestown.

A second episcopal visitation journey of about 2,000 miles in Cape Colony occupied two months, beginning from 3rd October, 1849. The Bishop went to Caledon, Swellendam, George and the Knysna, and returned by Worcester, Franche Hoek and Malmesbury.

**First  
Episcopal  
visitation  
journey in  
the Colony,  
23rd Aug.  
to 21st  
Dec., 1848.**

**Diocesan  
College  
founded,  
1849.**

**Two  
Episcopal  
visita-  
tions, 1849.**

Anti-convict agitation.

In the same year, 1849, a painful conflict arose between the people of Cape Colony and the home Government, who without consulting the feelings of the colonists had sent the convict-ship *Neptune* with 300 convicts on board to form a settlement at the Cape. The colonists resisted the proposed plan with the utmost determination, refusing when the ship arrived to supply it even with necessary provisions, and disregarding the threats of the Governor, who, however, at heart was in sympathy with them, that he would use force. The Bishop joined with his clergy in the memorials and protests. In the end the resistance was completely successful, and in honour of Mr. Adderley, afterwards Lord Norton, who had fought the battle for the Colony in the English Parliament, the principal street of Capetown, the "Heeren-gracht," was renamed "Adderley Street".

Immigrants in 1848-49 to supply vacuum.

In consequence of the emancipation of the slaves in 1834, and of the refusal of the Imperial Government in 1836 to take steps to protect the Dutch and English settlers in Cape Colony against the raids of the native tribes, and in consequence of the abolition in 1843 of the Dutch Republic of Natal, a large number of Dutch had left Cape Colony and Natal to join their kinsfolk in the Transvaal. This movement was known as "The Great Trek". To supply the vacuum caused by it an emigration scheme was organized in England, and in 1848 and 1849 thirty-five vessels arrived bringing 3,792 immigrants, and a number of Capetown men also took a prominent part amongst the early settlers in Natal.

Fourth Episcopal visitation, 1850.

The Bishop's fourth visitation journey, lasting nine months, from 1st April to 24th December, 1850, was even longer than the first, and included the Orange River Sovereignty, Natal and Independent Kaffraria. He travelled, as before, over the roughest roads and over mere tracks with a waggon and eight horses, and accomplished a distance of 4,000 miles. At the end of this fourth visitation (the third on the mainland) it was at length possible for him to form some idea of the greatness and difficulties of the task which had devolved upon him. Besides the islands of St. Helena, Ascension, Tristan d'Acunha, at the present day a separate diocese, his immense diocese then included all the old Cape Colony, now divided into the two dioceses of Capetown and Grahamstown; the native territory across the Kei River, now the diocese of St. John's; the Colony of Natal, now a separate diocese; and the Orange River Sovereignty (which became in 1853 the Orange Free State), now the diocese of Bloemfontein. His preliminary surveys of these vast regions had given him some idea of their needs and of the methods by which they were to be met, and he returned to Bishops court to consider how men and money could be raised for such an enterprise. Speaking of his continual occupation and anxieties, he says: "I have never a quiet moment, and have upon my shoulders the accumulated neglects and faults of half a century".

Dioceses of Grahamstown and Natal constituted, 1853.

Under the changed circumstances in Natal and in the Eastern Province of Cape Colony, caused by the great influx of English immigrants, he concluded that it would be desirable to separate from his own diocese both Natal and the eastern districts of Cape Colony, and to make each into a new diocese, thus forming a Province of three dioceses, with Capetown as the Metropolitan See. In order to effect this it



was necessary for him to visit England and arrange with the legal authorities for new Letters Patent to meet the proposed alterations in the organization of the Church in South Africa. He left for England early in 1852, and procured the subdivision of his diocese by resigning the original Letters Patent which he held as Bishop of Capetown, two new Sees of Grahamstown and Natal being constituted under Letters Patent of their own. He himself received fresh Letters Patent, as Metropolitan of South Africa and Bishop of the reduced Diocese of Capetown, which henceforth was to be bounded by the Orange River on the north, and on the east by the Ongar River, a tributary of the Orange River, and a line skirting the eastern boundaries of the civil districts of Victoria West, Beaufort West, Willowmore, Uniondale and Knysna, and ending on the coast near Plettenberg Bay. The new bishops, John Armstrong for Grahamstown and John William Colenso for Natal, were consecrated on St. Andrew's Day, 1853, in Lambeth Parish Church by Dr. Gray and other bishops, both of them taking the oath of canonical obedience to the Bishop of Capetown as their Metropolitan.

Meanwhile a most important political change had taken place in Cape Colony. It was no longer under the autocratic rule of a Governor and his Council. A Constitution had been granted 11th March, 1853, and the first Parliament of Cape Colony was actually opened by the Lieutenant-Governor on 1st July, 1854, in the interval between the departure of Sir G. Cathcart and the arrival of his successor, Sir George Grey. Sir George Grey was no ordinary man, but able and farsighted, and if only his confederation policy had been accepted by the Imperial Government, South Africa might have been united long ago, and the wars and bitterness of after years might have been averted. The Bishop and the Governor became fast friends and worked together heart and soul to further Christianity and civilization amongst the African races. This co-operation was remarkably exemplified when in 1858 the Governor brought down from up-country the sons of some leading native chiefs, and placed them for education under the charge of the Bishop, who received them at Bishopscourt, where they were diligently instructed by his arrangement in secular, and, if they would receive it, in religious knowledge also, with a view to their baptism. Thus originated that native College, which was afterwards transferred in 1860 to the slope of the mountain above Capetown, and is now named Zonnebloem College after the estate which the Bishop purchased with the help of a Government grant, and upon which the buildings still stand.

In 1901 this College was reorganized with the object of providing suitable training for Native and Coloured Catechists and Teachers, and in 1907 the Synod of Bishops conferred upon it Provincial Status. During the past eight years the College has grown considerably and now has 180 pupils of every race in South Africa, while large numbers of its past students are in charge of parishes or mission stations in every diocese of the Province.

In 1858, in the same year as the native College, was founded St. George's Grammar School, Capetown, of which the Rev. George Ogilvie, afterwards Canon of the Cathedral, became the first Headmaster. He has lived to see the old building of this school demolished in 1900 to make room for the Chancel of the new Cathedral, and replaced by

**Constitutional Government granted to Cape Colony, 11th March, 1853.**

**Foundation of Native College, 1858.**

**St. George's Grammar School, Capetown, 1858.**

a much larger and more handsome building in an adjacent part of the Cathedral precincts.

**St. George's Orphanage, 1862.** In 1862 St. George's Orphanage for Girls in Harrington Street was founded and endowed by Miss Mary Arthur. In this institution there are now forty orphans. To it is attached a Mission school, in which some of the orphans become teachers, and which has 200 children on its books.

**Diocese of St. Helena, 1859.** While on his second visit to England Dr. Gray arranged for the separation of St. Helena with the smaller islands of Ascension and Tristan d'Acunha from the diocese of Capetown, and for the formation of a new diocese under the title of St. Helena. On Whitsunday, 14th June, 1859, he assisted in the consecration in Westminster Abbey of the first Bishop of the new See, Piers Calveley Claughton, and of two other bishops, the Bishop of St. Helena taking the oath of canonical obedience to him as Metropolitan. Eighteen months later, 1st January, 1861, in his own Cathedral of St. George, Capetown, with the aid of his two suffragans of Natal and St. Helena, he consecrated Charles Frederick Mackenzie, Archdeacon of Natal, as first Missionary Bishop to the tribes on both banks of the Zambesi. This consecration was the beginning of that Central African Mission, which under its second Bishop, William George Tozer, consecrated in 1863 (for Mackenzie died of fever on the Shiré River, 31st January, 1862), transferred its headquarters to Zanzibar in 1864 and was reorganized in 1867, as independent of the See of Capetown, and became what is now known as the "Universities' Mission to Central Africa".

**Diocese of Orange Free State (afterwards Bloemfontein), 1863.** The region to the north-east of Cape Colony, included from 1847-1853 under the name of the Orange River Sovereignty in the original diocese of Capetown, became in 1853 the Orange Free State, no longer attached to Cape Colony, and thenceforth was not included in the specified area of the diocese of Capetown. This region was provided with a bishop of its own by the consecration in 1863 in Westminster Abbey of the Rev. Edward Twells. This Bishopric of the Orange Free State, as it was called at first, was afterwards entitled the Bishopric of Bloemfontein. Thus one by one the outlying territories and missionary spheres, originally attached to the See of Capetown, received their own bishops and were organized as distinct dioceses. This process of evolution of new dioceses was carried farther, when on the eastern coast in 1870 Zululand, as a missionary diocese, was separated from the diocese of Natal (then called Maritzburg); in 1873 the diocese of St. John's (or, as it was at first called, Independent Kaffraria) from the diocese of Grahamstown; and when in 1878 the diocese of Pretoria was formed for the Transvaal to the north of the Orange Free State; and in 1891 the diocese of Mashonaland for Rhodesia as far as the Zambesi, still farther north; and when in 1893 the diocese of Lebombo took up the missionary work in the Portuguese territory between the River Sabi and Delagoa Bay; and when lastly in 1907 Dr. A. G. S. Gibson, formerly Coadjutor-Bishop of Capetown, was commissioned by the Synod of the Bishops of the Province to undertake the charge of a new missionary Bishopric of Walfisch Bay and the west coast to the north of the Orange River, in regions already explored by him in two missionary journeys in 1901 and 1903.

**Formation of other dioceses.**

Unhappily ill-health has prevented him from inaugurating this new work.



The first Diocesan Synod of Capetown, composed of the clergy of the diocese and of lay representatives, one elected by each parish or congregation, was held at Capetown on 21st January, 1857, and the following days, and passed different canons and regulations for the government of the diocese after full and interesting deliberations.

In 1861 and 1863 respectively began the famous cases connected with the names of Long and Colenso. The account of these and of the deposition in 1864 of Dr. Colenso, Bishop of Natal, for heresy, and of the consecration of Dr. W. K. Macrorie in his place in 1869, must be read elsewhere. It is sufficient to say here that by these two cases the incapacity of the Letters Patent of the Crown to create a jurisdiction and authority for a bishop in any self-governing colony was at length made perfectly clear, and as a result of this the Church was left free to govern itself by Synods, to elect its own bishops, to constitute its own tribunals or Church courts, and to frame its own canons. The first Synod of the Province, which met at Capetown in 1870, and which was composed of the bishops of the Province, and of clerical and lay representatives elected by the several dioceses, drew up a Constitution and canons for the government of the Church of the whole Province of South Africa, and this Constitution and these canons are binding upon all those who expressly or by implication have assented to them, and as such the secular courts will enforce obedience to them, and to the tribunals or Church courts set up by them.

In spite of the protracted troubles and legal complications arising out of the two great cases mentioned above, which had so severely taxed the strength and occupied so much of the time of the first Metropolitan Bishop of Capetown, he had contrived to do an immense amount of pastoral work, and the Church in the diocese as well as in the Province had marvellously expanded. The holding of the first Provincial Synod may be regarded as the crowning work of his long and laborious episcopate. He died on 1st September, 1872, leaving a record of manifold and arduous toil for the Church of Christ, which it would be hard indeed to surpass.

Under his successor all the work which he had so ably begun was further developed. Dr. William West Jones, the second Metropolitan, was a Fellow of St. John's College, Oxford, and had been for ten years Vicar of Summertown near Oxford, when he was chosen by the Archbishop of Canterbury (Tait), the Bishop of Edinburgh (Cotterill) and the Secretary of the S.P.G., to whom the choice had been delegated by the Elective Assembly of the diocese of Capetown, to fill the vacant See. He was consecrated in Westminster Abbey by the Archbishop of Canterbury and seven other bishops on 17th May, 1874.

Like his predecessor he had continual legal difficulties to solve. At his consecration it was at first considered necessary to require him to take an oath similar to that which Bishops-elect of the Province of Canterbury take to the Archbishop of Canterbury, and this would have prejudiced his position as Metropolitan of an independent Province of the Anglican Communion. Eventually it was arranged with the Archbishop that he should take an oath which expressly safeguarded the rights of the Church of the Province and of the Metropolitan See of Capetown; and in 1891 the Provincial Synod passed two resolutions:

**First Diocesan Synod, 21st Jan., 1857.**

**"Long" and "Colenso" cases, 1861, 1863.**

**First Synod of the Province of South Africa, 1870.**

**Death of Bishop Gray, 1872.**

**Second Bishop consecrated 17th May, 1874.**

(1) That it was inconsistent with the spirit and intention of the Book of Common Prayer that the Metropolitan of the Province should take an oath of obedience to any other Metropolitan or Archbishop; and (2) that Bishops-elect of the Province should take an oath only to their own Metropolitan.

**Legal cases.** The later troubles arising out of the legal decisions of the secular Courts in the case of Colenso must again be left to be read elsewhere, also the famous "Grahamstown case" in the years 1880-1883, and the case connected with Holy Trinity Church, Capetown, which arose out of it, and was decided in 1886.

**Consecration of Coadjutor-Bishops of Capetown, 1894, 1907.** But the developement of the Church in the diocese is happily marked by many other things besides the struggles by which freedom and self-government have been attained. In 1892, as the Metropolitan's health began to suffer from the excessive strain of the twofold work for the Province and for the diocese, it became necessary that he should have the assistance of a Coadjutor-Bishop for diocesan work. The Elective Assembly of the diocese left the choice of his assistant in the Metropolitan's hands, and he chose the Rev. Alan George Sumner Gibson, who for twelve years had been an active missionary in the diocese of St. John's. His consecration took place in Capetown Cathedral on Michaelmas Day, 1894, and for twelve years, till the Coadjutor-Bishop was compelled in 1906 by ill-health to resign, the spiritual advance of the diocese testified to the wisdom of the choice. A second Coadjutor-Bishop, the Rev. William Mouat Cameron, was consecrated on St. Matthias' Day, 1907, in Capetown Cathedral, and has ably taken up the work of his predecessor, coupled also with the responsible office of Acting-Provincial of the Ethiopian Order.

**Growth of Mission work in the diocese.** In the sixty-one years which have passed since the foundation of the diocese its Mission work has grown enormously. In almost every parish there is a school, and many a catechist in charge of such a school does good work also in conducting lay services when the priest is absent visiting distant parts of the parish. In other dioceses Mission work is usually among Kaffirs, Zulus, or other natives in native reserves or locations, and is of a totally different character. But in this diocese the natives and the coloured people of mixed race are seldom found gathered together in locations. In all parishes, however, save three or four, Mission work takes a prominent place, and in fact, once away from Capetown and the Cape Peninsula, the vast majority of persons belonging to the English Church are coloured folk, whilst the annual total of adult baptisms in the diocese is over 500, and its coloured members are estimated as numbering at least 54,000 out of a Church population of 107,000 souls.

**Examples of Mission work among the coloured people.** The following examples show something of the extent and character of the Mission work amongst the coloured people; and similar work is being done in such large parishes as Oudtshoorn, Riversdale, Mossel Bay, Knysna, etc., as well as in the large parishes in Capetown itself and its suburbs.

**Malmesbury.** (a) *Malmesbury* parish has an area about the size of Yorkshire. Its central church with two well-conducted schools is in the town itself, and five miles out is Abbotsdale, the Mission station proper, with a good school and with 1,600 acres let to the members of the Mission at a



moderate rental. There are also sixteen other Mission stations in the parish among the fishing hamlets scattered around Saldanha Bay. Nearly every one of these has its catechist and regular Sunday services, and very many a large congregation and a goodly roll of communicants. These outstations are visited, as a rule, at least quarterly, and some more often, by the parish priest of Malmesbury or his assistant curates. It is easy to understand what a power for good such an extensive Mission must exercise both in Christianizing and in civilizing an immense number of persons, who would otherwise be simply heathen. The working of such a parish involves travelling thousands of miles every year.

(b) *Caledon* parish is nearly as extensive. Its centre is in the little *Caledon*. town of that name, and it has twelve outstations, all doing excellent and enduring work. Thus in one of them, in the village of Greyton, about twenty-four miles from Caledon, there are sometimes as many as seventy communicants at an early celebration of the Holy Communion, and in general such communicants show their sincerity by the quiet sobriety and faithfulness of their lives. The influence of a Mission like this is not confined to its own locality, but its good seed is scattered in an unobtrusive way through the whole district, as members of the Mission move to and fro. Nor must it be supposed that the work has been rapid and easy. It is the result of sixty years of conscientious and self-denying toil, under difficulties and disappointments neither few nor small. The whole of such a parish is virtually a widespread Mission whose operations affect in some degree almost every coloured man, woman and child within its area.

(c) Of quite a different type is the Cathedral Mission of *St. Paul's*, *Cape-  
town*, which was begun in 1858 by the Rev. T. F. Lightfoot, then a *Cathedral  
Mission,  
Cape-  
town*. deacon, and continued for forty-six years under his charge first as assistant curate, then as Missionary Canon of the Cathedral and lastly as Arch-deacon of the Cape, until his death in 1904. It is a single large town congregation of coloured people, numbering now 1,700 souls. There is a communicants' roll of 570, and in the day schools there are 600 children. These schools are typical of many others elsewhere, which are not on so large a scale. Of this Mission again the influence has been much more than local. It has spread a leaven of Christianity far northwards beyond the limits of the diocese.

(d) *Maitland Mission*.—There is yet another type of Mission work *Maitland  
Mission*. amongst the coloured people which deserves mention, and which is in itself an emphatic answer to those who disparage work among the waifs and strays of this race, and call it useless or mischievous. A few miles out of Capetown to the East, among the sand dunes on the shore of Table Bay, there was a few years ago an almost unknown population of the lowest class, gaining their wretched living mainly by collecting sea-shells and selling them to the limeburners of the village of Maitland, and scarcely able to procure sufficient to subsist upon. On Saturday nights they used to go to the village to receive the price of their week's work and to procure some of the necessities of life, but the greater part of the money was expended in orgies of wine or brandy with all the usual accompaniments of bad language, vice, murderous quarrels and helpless intoxication. Their dwellings were miserable huts and hovels scattered along the shore. Their children were ragged and uneducated. As the population of the

village began to grow, a catechist schoolmaster was placed in charge, a man in every way well fitted for the position. He was, however, by no means satisfied with keeping school during the week and holding simple services on Sunday. He hoped to be able to rescue some of the shell-gatherers as well as their children from their miserable and vicious life. It was a forlorn hope, but he faced the difficulties bravely. After school hours he searched for these poor people year after year. Little was known of his toilsome life. But gradually he collected a few here and a few there, at several different out-of-the-way spots, for cottage lectures and services, and taught them by slow degrees, as they were able to bear it, for they could speak nothing but a rough patois of the commonest Dutch. Gradually they adopted more respectable habits, learnt to spend less at the canteen, and to take more care of their children. Many of them abjured strong drink altogether, and a branch of the Church Temperance Society was formed for them which now numbers between 300 and 400 members. Several Mission chapels have been constructed in the district, some of brick, and one entirely of poles and rushes. The members of the Mission generally have attained a large amount of self-respect, are now not only civilized Christians but also loyal and enthusiastic members of the Church, crowd to its Sunday and week-day services in their Mission chapels, and contribute liberally and joyfully to the support of the work amongst them. Their energetic missionary has long ago been ordained deacon and priest, and still carries on his indefatigable work under the priest in charge of the whole district.

*Namaqualand.*

(e) In the parish of *Namaqualand*, whose centre is O'okiep, and in which Port Nolloth, though practically an independent parish under its own resident priest, is technically included, there is an extensive work amongst Damaras, Hottentots and others, drawn together by the copper-mining industry. The work is very similar in kind to that of the Missions described above.

**Missionary work by itinerant priests.**

Since 1898 either one or more itinerant priests have been constantly employed in the diocese, who have not merely relieved overworked parish priests and given them a chance of a holiday or taken their places in time of sickness, but have also visited isolated localities, such as Fraserburg, Sutherland, Calvinia, etc., within the diocese, and such as Walfisch Bay and Cape Cross outside it, which cannot be provided with more frequent ministrations, and where there are some few both of European and of coloured race belonging to the English Church.

**Native Missions.**  
*Beaufort West.*

*In and near Capetown.*

There are also places within the diocese where there is Mission work amongst the purely native races. At Beaufort West there is a small native location to which the rector ministers with the assistance of a native catechist. In Capetown Father Puller started in 1896 a small hostel for natives employed in the Capetown Docks, called St. Columba's Home. This hostel, since much improved by excellent new buildings, still continues its good work. And close to Capetown at Uitvlugt, or as it is now called Ndabeni, near Maitland, there is a native location much larger than that at Beaufort West. It dates from 1901. In that year some 7,000 natives, lodging in Capetown and chiefly dock-labourers, were hastily removed to this spot on the outbreak of the plague. A school chapel was built in the location, and the work of the Church amongst the natives here, as also in the small location in Cape-



town near the docks themselves, in that at Simonstown, and in that at the Kuils River tin mines, and in that at the waterworks on Table Mountain, is, like that at St. Columba's Home, under the charge of the Cowley Fathers.

There has been also a succession of attempts to reach the Mo-  
 hammedans, of whom in 1904 there were 18,595 within the diocese, chiefly in Capetown itself and its suburbs. It was in 1871 that the first Bishop of Capetown originally invited the Cowley Fathers to come to work in the diocese. He hoped that they would be able to influence and convert some of the thousands of Mohammedans living in or near Capetown, usually masons or fishermen or dealers in vegetables and fruit, commonly called Malays, a people of very mixed race, partly African, partly Asiatic, the descendants of the slaves of Dutch times. But it was not till 1883 that the Cowley Fathers were able to send out two of their number, Fathers Puller and Sheppard, when the second bishop had renewed the invitation of his predecessor. The other work then assigned to the Cowley Fathers, the ministering to the natives of Bantu (or "Kaffir") race, and to the coloured people of the poor district of Capetown in which their Mission was situated, and who were practically heathen, has since gradually and necessarily absorbed their time and energies. Nevertheless attempts have been made to reach the Malays both before and since the coming of the Cowley Fathers, and those since they came have had their hearty support.

As early as 1849 the Rev. Michael Angelo Camilleri, D.D., a native of Malta, who had a knowledge of Arabic and other Eastern languages, came out to start a Mission to the Malays. He was wonderfully successful at first, less successful latterly, partly owing to the increase of other work which occupied his time. He returned to England in 1854.

From 1875 to 1881, the year of his death, the Rev. J. Muhleissen Arnold, D.D., toiled most perseveringly amongst the Malays, the difficulties having much increased since, subsequently to 1870, schools to instruct Malay children in the principles of Mohammedanism had been opened in Capetown. Again from 1887 to 1890, when he left Capetown to act as chaplain on Robben Island and minister to the lepers and lunatics there, the Rev. W. U. Watkins took up this difficult work. Finally in 1896, Miss Pellatt, a lady doctor, began a medical Mission, by which she hoped to reach first the women and then, through them, the men. After seven years, however, her health gave way, her sight being seriously affected, and she was obliged most reluctantly to relinquish what was then a very promising work.

A special and pathetic interest attaches to the work of the Church amongst the lepers on Robben Island. This, too, is in large measure strictly missionary work. The lepers, who since 1894 have numbered nearly 600, the frequent deaths being counterbalanced by new arrivals from the mainland, come from nearly all parts of South Africa, and are, with few exceptions, of native or else of coloured race. Many of them come as heathen and first learn the truths and consolations of Christianity on this island. The English Church took over the spiritual charge of the island from the Moravians in 1868, and has had since that date always one chaplain in residence, and since 1888 two. One of these now devotes himself solely to the lepers, and the other ministers to the

**Mission to  
Moham-  
medans.**

**Robben  
Island  
Mission.**

civilian population of officials and residents, and to the lunatics, chronic sick and convicts (these last mainly native, or else coloured), who are placed on the island.

**The work  
of the  
Sisters of  
All Saints.**

In 1876, at the request of the Bishop, some Sisters belonging to the Community of All Saints came to Capetown to carry on the various works inaugurated by a small missionary association of ladies brought by Dr. Gray, the first Bishop, some years before. This association had started in Keerom Street an Orphanage and Home for Destitute Children, and also penitentiary work; and in Burg Street, in what is now the Church House, they had begun a High School for Girls, known as St. Cyprian's School, but this was soon removed to New Street. (1) In 1888 the *penitentiary* work was transferred to a new *House of Mercy* built on the Leliebloom estate on the slope of Table Mountain above Woodstock. And to this in 1906, as a women's memorial and thank-offering for the Mission of Help of 1904, was added a House of Refuge, called the Refuge of the Good Shepherd (107 Chapel Street, Capetown). Though it was considered advisable that this institution should not be under the charge of the sisters, but under separate management, yet its work is closely associated with that of the House of Mercy. (2) In 1894, on the Kloof Road, in a magnificent situation high above the town and commanding a glorious view of Table Bay, was built a new *All Saints' Home*, including *St. Michael's Home*, and thus suitable headquarters were provided for the sisters themselves, and a new home for the children, many of them of coloured race, under their charge, now numbering altogether about 140. The change came only just in time, for the buildings in Keerom Street had become unwholesome, and were actually rapidly falling to pieces. (3) In the same year, 1894, new buildings for *St. Cyprian's School* were completed in Annandale Street, and this school is now the most noted of its kind in Capetown, and in the present year, 1908, is being further enlarged.

*House of  
Mercy at  
Lelie-  
bloom.*

*All Saints'  
Home.  
St. Mi-  
chael's  
Home.*

*St. Cy-  
prian's  
School.*

**English  
Church  
House.**

Two other institutions of a different kind must be mentioned. Both are in Capetown. (1) The *English Church House* (61 Burg Street). This was purchased by the diocese in 1891, and has become a centre for all kinds of diocesan work, and a place for meetings and committees. Here also is a Church Book Room, admirably managed by the Diocesan Secretary. And here also is the Diocesan Library, in which there are now about 10,000 books (including a very valuable bequest by the late Dr. Littledale) and 3,000 pamphlets in bound volumes. (2) The *Seamen's Institute* (Alfred Street, Dock Road). This belongs to the Church and is affiliated to the Missions to Seamen Society. It is reputed to be the very best of its kind in the world. It is the result of nine years' hard work by the Rev. Alan Williams, formerly Chaplain on the Mersey, and now Vicar of St. Mary's, Warwick. The building was opened on the centenary of the battle of Trafalgar, 21st October, 1905, when its beautiful chapel was dedicated by the Archbishop of Capetown. For the Altar, which was made at Zonnebloom Native College, ancient oak has been employed, felled in England, as records show, in the year 1260, and once part of the beams of the old roof of Exeter Cathedral. Thus wood, which may have been growing in the year of the Conquest, and was first shaped by the hands of Englishmen in the thirteenth century for a cathedral in England, has been dedicated

**Seamen's  
Institute.**



afresh in the twentieth century to the glory of God, and, worked by African as well as by English hands, now finds a new place and a new use far away in the southernmost cathedral of Africa. From this Institute daughter institutions have been already founded at East London in the Grahamstown diocese, Durban in the Natal diocese, and Delagoa Bay in the Lebombo diocese.

Since 1905 S.P.C.K. has given a grant for an *Immigrants' Chaplain* **S.P.C.K. Immigrants' Chaplain, 1905.** at Capetown (address 61 Burg Street, Capetown), who is always ready to meet immigrants on board and to give such information and advice as are possible. He should receive a letter *by the previous mail* giving the names of the persons and the name of the ship by which they sail.

At the Lambeth Conference of 1897 the Bishop of the diocese of Capetown, being already, as Metropolitan of the Church of the Province of South Africa, Archbishop in all but name, assumed, in virtue of repeated resolutions of successive Provincial Synods, and at the request of the Bishops of the Province, the title of Archbishop of Capetown, this title being also recognised by the Lambeth Conference itself. **Title of Archbishop, 1897.**

It is unnecessary to relate here the formation in 1900 and the subsequent history of the Order of Ethiopia; for though the Archbishop, as Visitor of the Order, took a prominent part throughout, it is a Provincial not a Diocesan Order, and its Missions also happen to be situated in other dioceses, and not in that of Capetown. (For an historical account of this Order see *S. African Provincial Ch. Directory*, 1908. Church Printing Co.) **Order of Ethiopia, 1900.**

From 11th October, 1899, to 31st May, 1902, the diocese of Capetown in common with the larger part of South Africa passed through the strain and stress of the great South African War. The whole of the diocese was at one time under martial law, and several parishes were the scenes of fighting, in some cases severe, O'okiep in particular sustaining a regular siege. But the work of the Church was not, as a whole, much impeded, and a notable effect of the war was to prove the loyalty and steadiness with which the Church had imbued the coloured population of Cape Colony. **The South African War, 1899-1902.**

In 1904 the majority of the parishes in the diocese received the benefit of visits from one or more of the Missioners of the Mission of Help. Visible results have been left in a largely increased staff of lay readers and in the institution of a Lay Readers' Guild, and also in the inauguration of many branches both of the English Church Men's Society and of the Mothers' Union, besides the provision of a *House of Refuge* for the Fallen, mentioned above in connection with the House of Mercy. **Mission of Help, 1904.**

In the four years since the Mission of Help the work of the Church both in the diocese and in the province has grown steadily, peacefully and rapidly, in spite of the hindrances caused by a commercial depression, dating from 1902, of unprecedented duration and severity. **Growth of the diocese, 1904-1908.**

On 21st May, 1908, at the Lizard, in Cornwall, the second Metropolitan, now more commonly known by his title of Archbishop, entered into his rest, after a short illness, beloved and lamented by his own diocese and by the whole Province. He had come to England for the Lambeth Conference of this year, but passed away before its meetings **Death of the first Archbishop of Capetown, 21st May, 1908.**

began, ten days after the completion of the seventieth year of his age, and four days after the thirty-fourth anniversary of his consecration.

**Character-  
istics of  
his Episco-  
pate.**

He will certainly be remembered not merely for the charm of his personal character and for the pastoral activity of an unusually long episcopate, but also for the great share he has had in the gradual building up of the complete constitutional system of the Church of South Africa. He has presided at nine out of the ten last Synods of his own diocese, and at all the five Synods of the province which have met at Capetown since the first in 1870, and in which, under the able guidance of his judicial mind, difficult constitutional problems have been satisfactorily solved, and dealt with by carefully worded canons; whilst to his own clear-sightedness and unfaltering courage is largely due the retention of the celebrated Third Proviso, protecting the Church from the interference of secular courts in matters of faith and doctrine and safeguarding its liberty of self-government.

**The new  
Cathedral  
at Cape-  
town,  
1887-1908.**

The last and crowning work of his memorable episcopate may be seen in the new Cathedral at Capetown, the scheme for which originated as far back as the Diocesan Synod of 1887. For this Cathedral he had toiled indefatigably for many years; to it he had personally contributed most generously; part of it, after many delays and disappointments and countless difficulties, he had lived to see rising stately and beautiful beyond his most sanguine expectations; and the Lady Chapel of it is now to be built as the fittest memorial of his devoted work for so many years for Christ and for His Church.

## BISHOPS.

R. GRAY, 1847.

W. W. JONES, Bishop, 1874; Archbishop, 1897.

A. G. S. GIBSON, Coadjutor, 1894; resigned, 1906.

W. M. CAMERON, Coadjutor, 1906.



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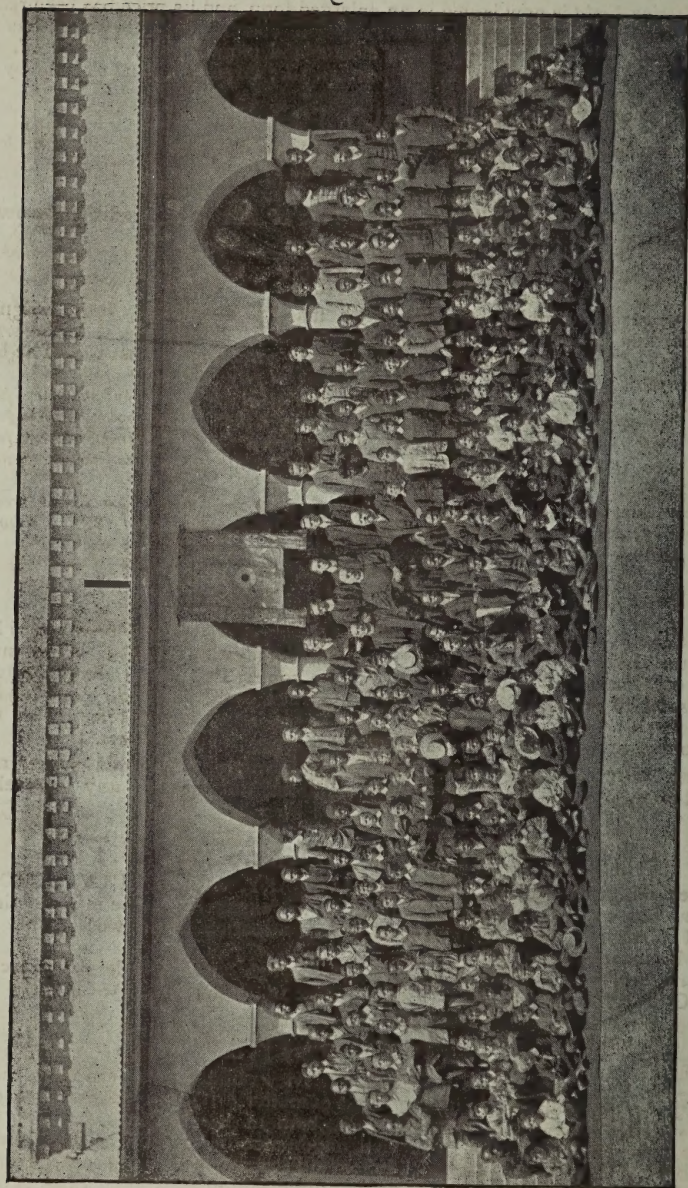
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